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WOMAN'S WORK FOR WOMAN.

VOL. XIII. OCTOBER, 1898. No. 10.

AS PROMISED last month, a series of "Lessons" for Christian Endeavor or other Meetings, and adapted to Sunday-schools, is begun in these pages. The lessons are condensed in form with the expectation that they will supply one exercise for the meeting, without crowding out other features, and they are systematic in structure in the hope of correcting the very common evil of desultory missionary knowledge. They are arranged as a fifteen months' series, on the following general outline:

I. Apostolic and Mediæval Missions.
II. Early Protestant Missions.
III. Beginnings in America.
IV. Presbyterian Missions.

ANTICIPATING that our new "Lessons on Missions" will be too brief to suit the appetite and zeal and the time allotted to the subject, in many active societies, we offer an expanded outline as a supplement to the Lessons. Young people, please notice that this

(*a*) Provides material for a whole meeting.
(*b*) Admits of division between several meetings.
(*c*) Permits wide choice in topics.
(*d*) Allows a large number to take part.
(*e*) Educates by directing members to books.
(*f*) Invites original research.

A "FAREWELL" at the Rooms, Sept. 16, was very affecting. Mr. Speer read the first part of Phil. i., with special reference to Dr. Labaree, the senior among departing missionaries, who, with apostolic words and mien, took leave of the affectionate circle to whom he has greatly endeared himself in the intimate relations of temporary secretary, during more than two years past. At the age when army officers are retiring from service, Dr. Labaree, having gone to Persia in 1860, and Dr. Noyes, who went to Canton in 1866, now buckle on their armor for a fresh campaign. Mrs. Noyes, a younger veteran, and Mr. and Mrs. Jordan, fresh volunteers, completed the company about to sail. These five commissioners of the Prince of Peace were booked for the second cabin on the *Campania*, while the five Peace Commissioners appointed by President McKinley, with their friends and *attachés*, were quartered at the other end of the ship.

SINCE May, fully seventy-five missionaries of our Church, one-third of them accompanied by children, have traversed many thousands of miles including wide oceans on their way to and from America, all in safety and, most of them, with pleasure and advantage to their health. Those loyal hearts in our societies who have been offering prayer "for missionaries traveling by land or sea" may now say with Moses (Deut. ix: 19) The Lord hearkened unto me at that time.

THE launch on which Miss Youngman went out to board her homeward-bound steamer, at Yokohama, was run into on its return by a Chinese junk, and a friend of the Methodist Mission who had come to see her off was killed. Dr. Imbrie and Mr. Ballagh had tried to get the same launch but failed. Miss Youngman's voyage across the Pacific was cool and agreeable and accomplished in only seventeen days and a half.

WHILE on their way to San Francisco to take the *Doric* for Japan, Rev. and Mrs. J. G. Dunlop were caught in a horrible railroad wreck in Arizona, August 2, but both mercifully escaped with only a few bruises.

ON Dr. McGilvary's last birthday, May 16, messengers from him arrived at Chieng Mai, Laos, from a place twenty-five days distant in mountains east of the Cambodia. His letters might have been expected to promise an early return, for he had already been gone three months; but, on the contrary, he wrote that the people were so willing to listen to the Gospel he would feel it "running away from duty" to leave them. He would accordingly stay on "through the rains" and desired new supplies of literature, clothing and medicines. This means that he does not expect to see

Chieng Mai again before December. No wonder that Dr. McKean writes: "It is with some misgivings that we think of him, a man seventy years of age, so far from any white companions for so many months, but we commend him to our Heavenly Father."

Old Gaboon was radiant with an atmosphere of youth and happiness, and her people of all classes took a share in a joyous wedding day. The bridegroom had come down from Angom and decorated the little Baraka church with no end of cocoanut palm fronds, tropic ferns and roses; and thither the bridal procession marched, Mrs. Ogden at the head on the arm of the Commanding-General of Congo Francais. Mr. Ford was best man, the young lady on her way to the Ogowe was bridesmaid, and the bride carried the fragrant white frangipani of Gaboon. There was a festive wedding breakfast, Africans thronged the verandah pronouncing blessings "such as Rebekah carried with her from the home-folks' lips," and when the *Lafayette*, embowered in green branches, moved up river, handkerchiefs waved good-by, guns were fired, and even the English clerks must toss their rice and slippers down from the "factory" windows. God bless the new home at Angom! (See p. 284.)

The only hospital for women now in process of erection in the missions is that at Ambala, India, which is going up on the same four-acre lot outside the city where medical work has been carried on for six years. Dr. Jessie Carleton's last annual report is brief but eloquent:

Dispensary visits	11,140
In-patients and patients in zenanas	360
Total	11,500

A wreath and a placard, "Avenged at last," were hung upon the statue of General Gordon in London after the recent victory in Egypt. Better avenged is the hero of Khartoum by the medical mission which is to be located on the site of Khartoum under English auspices.

By a peculiarly ungraceful typographical error last month, a contribution from men of the Beirût Press was credited one hundred dollars less than the true amount. Instead of $57.60, our note was intended to read $157.60.

It is time to question the condition of local treasuries, for, while *one-third* of the current fiscal year has already flown, Mr. Hand's monthly statement shows that only $119,897.86 has been received by the Board, or less than *one-sixth* of what is required to meet the annual appropriations. All that was enthusiastically lavished on the war, the soldiers, the Red Cross, was not too much, but the Church of God must see to it that her hand is no less open when she sends her volunteers against the fortresses of heathenism, and her life-saving ministry to nations which far outnumber the Cubans.

A missionary in Japan, speaking of "the best Japanese teacher" she knows, a young woman trained in the Joshi Gakuin at Tokyo, says: "She seems like a foreign girl trained in a Christian home; not in the sense of being denationalized, but in her understanding of the common moralities. She is far in advance of many Japanese ministers, elders and middle-aged women in our churches whose ideas were formed before entering Christian schools, to whom old Orientalisms still cling." This teacher does not say "my grandmother is dead" to cover her absence from duty, nor retain a few *sen* for herself when shopping for another, "nor quietly defeat the plans of others while expressing polite acquiescence." Truly the Occidental needs a keen sympathy to understand her Oriental sister, and the education that vertebrates morality is the sort to export to Asia.

A Korean woman, a member of Church but one year, wrote to Mrs. Underwood during her recent furlough: "Have you been able without trouble to cross the ten thousand *li* of sea and the many mountains to get to your home? The disciple Miriam is well, and so is all her house, and in thanks to the great God and Father. I earnestly hope and pray that all the men and women who are Christians in America may daily and monthly be blessed and grow. The Christians who are in Seoul, Korea, up to the present time are blessed and growing."

He sent them to preach the kingdom of God, and to heal the sick—LUKE ix.: 2.

THE WOMAN'S MEDICAL CORPS

CHINA—
Dr. Mary Niles, CANTON.
Dr. Mary Fulton, "
Mrs. J. J. Boggs, M.D., "
Dr. Eleanor Chesnut, LIENCHOW.
Mrs. C. W. Swan, M.D., KANG HAU.
Mrs. Joseph Bailie, M.D., SOOCHOW.
Dr. Mary Alice Ayer, "
Dr. Frances F. Cattell, "
Dr. Eliza E. Leonard, PEKING.
Dr. Mary Brown, WEI HIEN.
Mrs. R. M. Mateer, M.D., " "
Dr. Mary L. Burnham, CHINANFU.
Dr. Elva Emma Fleming, ICHOWFU.
Dr. Jennie Hill, CHINGCHOW.
Mrs. R. H. Bent, M.D., "
NURSES—Miss McKillican, PEKING.
Mrs. Crozier, NANKING.

INDIA—
Dr. Jessie R. Carleton, AMBALA.
Dr. Emily Marston, LAHORE.
Dr. Helen B. Newton, FEROZEPORE.
Dr. Alice Mitchell, "WOODSTOCK," LANDOUR.
Dr. Maud Allen, JAGRAON.
Dr. Bertha T. Caldwell, ALLAHABAD.
NURSE—Miss E. A. Foster, MIRAJ.

JAPAN—
Mrs. J. B. Porter, M.D., KYOTO.

KOREA—
Mrs. H. G. Underwood, M.D., SEOUL.
Dr. Georgiana Whiting, "
Dr. Eva H. Field, SEOUL.
Mrs. Cyril Ross, M.D., FUSAN.
Dr. Mary Alice Fish, PYENG YANG.
NURSE—Miss Esther Shields, SEOUL.

LAOS—
Mrs. Mary Bowman Irwin, M.D., NAN.

PERSIA—
Dr. Emma T. Miller, OROOMIAH.
Dr. Mary E. Bradford, TABRIZ.
Dr. Mary J. Smith, TEHERAN.
Dr. Jessie Wilson, HAMADAN.
Mrs. Geo. W. Holmes, M.D., "

SYRIA—
Dr. Mary Eddy, BEIRUT AND THE LEBANON.

In connection with the Missions:

Men physicians	42
Women physicians	34
Nurses	4
Hospitals and dispensaries	80
Patients treated last year	352,000

A PAIR OF DOCTORS IN SOOCHOW, CHINA—FIRST YEAR.

TOOKER MEMORIAL HOSPITAL.

DR. MARY ALICE AYER, } In Charge.
DR. FRANCES FENTON CATTELL, }
Sailed for China October 30, 1897.

Soochow, Dec. 2, 1897.—At last we are in Soochow, our long-looked-forward-to home, and we are indeed happy to be here. We left Shanghai Nov. 29 and came up in a house-boat. It was a novel experience. They are large, flat-bottomed boats with a cabin in which are bunks at the side. They are not heated and one has to carry beds, bedding, a stove for cooking and a supply of food and water. We were quite comfortable, but I cannot say those bunks were the softest beds I ever slept in! Our boat was towed up by a steam tug, and Wednesday morning (12–16 hours from Shanghai) we were in sight of Soochow. The launch left us at the Custom House and from there we were rowed to the hospital landing. Mr. Hayes and his son met us down the canal and escorted us to our destination.

Soochow has been made an open port, and this steam launch runs up from Shanghai every afternoon and brings the mail, so we can have letters every day delivered right at our own door. Think of that in China! There has recently been opened a foreign store, so we can get provisions without sending to Shanghai. *F. F. C.*

Dec. 8.—We landed about fifteen yards from the entrance gate of the hospital. The grounds are enclosed by a wall about ten feet high, made of brick and plastered, as are the walls of the buildings. The latter are a yellowish white and the blinds and woodwork of a reddish brown. The hospital is the first building reached on entrance. Mr. Bailie's house stands next, back of it, and then ours, only a few feet back of that. Our house is very attractive. The rooms are well lighted, all the living rooms on the south side. Compared with houses in America it seems very roughly finished but, compared with houses of other missionaries here, it holds its own well. The walls are whitewashed, doors covered with Ningpo varnish and floors painted. We have a grate in the sitting-room which we enjoy very much. We have fire in the mornings but are comfortable in the middle of the day without any. *M. A. A.*

Jan. 12, 1898.—We are much pleased with our location. It is very desirable, both for living here and also for hospital work. The street which runs past our compound is a busy thoroughfare leading out into the country and streams of people pass each way all the time. To the south and west are open fields with only a few scattered houses, which gives us a pleasant outlook and better air [than the close streets]. . . . The organ is a great delight. We have it in our parlor now, as the hospital is not yet opened.

We did not have a chance to feel homesick on our first Christmas in a strange land. Christmas eve we were invited to the home of Dr. and Mrs. DuBose, of the Southern Presbyterian Mission. They had missionaries of all denominations there and some others, about forty people. Christmas Day, Mrs. Hayes had us there with others. There is a pleasant circle of people here.

Mr. Lyon deserves hearty thanks and praise for the careful attention he has given the work here. It is not an easy matter to build a house in the homeland, and in China it is far more difficult. We are delighted with the hospital. The few changes that were made in the original plan add very much to the comfort and convenience of the building. There are several things still needing to be done, as varnishing the floor. A cistern is needed, our only other water supply is from the filthy canal. *F. F. C.*

Jan. 13.—We are delighted with our home and the hospital, with the location, the missionaries we have met and with the prospect of the work.

Feb. 6.—The picture of Mrs. Tooker we have hung over the organ in our parlor until the hospital is opened. It brings, I am sure, a benediction to us all and furnishes the happiest of texts to show these poor people what the love of Christ does. The few I have had opportunity to tell about the picture seemed much interested and touched.

We are struggling with the language. At the present stage, I have it not only all day but all night, for my dreams are full of it. My teacher, an old man who has been teaching foreigners for twenty years or more, has my profoundest respect for he can write six thousand characters from memory. He can read them as well wrong side up as right.

We have had only five or six damp or rainy days since we came—most of the time had brilliant sunshine. Thermometer ranges 40° at night and 50–55° in the day. We are able to secure a variety of food, much of it very cheap. Eggs are five cents a dozen and a fine, large pheasant less than twenty-five cents. We get good mutton and chickens. Oranges are plentiful and good, vegetables also—celery, cabbage, beets, sweet potatoes, etc. Fuel is costly.

M. A. A.

March 15.—We have a weekly station prayer-meeting at our house.

It has been quite cold and we have had several little snowstorms. Our home is sunny and bright. I am sure no other missionaries were ever so provided for as we have been.

We had our first medical case last Wednesday evening. We hesitated about going with our little knowledge of Chinese, but Dr. Bailie's assistant went with us; she can talk a little English. It was half a mile away. We went alongside of canals, across fields, through dark streets, but had our lanterns and did not mind. We found our patient had quarreled with her mother-in-law and, as is usual in such cases, had taken opium to kill herself. But she was able to scold at a terrible rate. The only way we got any medicine down was by holding her hands and nose and pouring down her throat. Her husband was a nice looking man and we were surprised and pleased to see the gentleness with which he treated his wife. He was determined that she should not die, and walked her up and down that little room with an energy that was commendable. About twenty persons gathered in the room. The house was a wretched hovel, but by no means the poorest one sees.

We stayed for an hour. One cannot pay a second (medical) visit in China unless sent for, so we do not yet know the result.* In going along the streets we often see a door on which is a circle marked with white chalk; this indicates an opium den. Scarcely a ship arrives in Shanghai, except those from America, which does not land from 50 to 350 chests of opium.

We are completely discouraged in regard to our progress in Chinese by the way Miss —— has been getting along. You may have us home again, disgraced because we cannot master this language.

F. F. C.

March 4.—We reached Soochow December 1, and began housekeeping within ten days. Only those who have had a similar experience could appreciate the perplexities and comical predicaments which beset those who attempt housekeeping in a land whose customs are so

*July 14.—Last evening I incidentally learned that she recovered.—F. F. C.

radically different from ours, with no common language, and with servants who had never been inside a foreign house before, nor had any conception of what many articles are for.

The situation of the buildings is excellent, within five minutes' walk of the

TOOKER MEMORIAL HOSPITAL, SOOCHOW.

Rear view—30x45—accommodates twenty-five patients. Photographed Jan., 1898.

busiest and densest part of the city and with open fields all about us, but no rice fields for half a mile.

The street passing our door leads from numerous villages directly to the city gate, making us easily accessible both to city and country. Its only drawback is that it is so far from other missionaries. It is probably five miles to headquarters of work in the city, where all social or religious gatherings are held. During the winter we enjoyed the ten mile tramp (to Sunday service), but when it gets hot of course that will be out of the question. *M. A. A.*

July 14.—Last evening after supper I went out with a Christian Chinese girl to a village near by, where Dr. Ayer and I have tried several times to get acquainted with the women. We cannot talk enough Chinese yet to risk preaching, as we might so easily give them false ideas, but my companion talked to those who gathered around us in the street and told them of the Saviour.

And now about the medical work. I have very little to tell from my own experience, for since we came Dr. Ayer and I have devoted ourselves almost exclusively to study of this language. My wonder increases constantly that foreign doctors have accomplished so much under all the restrictions of Chinese customs. Their hearts must be very sore oftentimes because of limitations in their work. One hard thing is that the Chinese consider it "bad luck" to die in foreign hospitals, and if so ill that they will probably die their friends must be sent for and the sick taken away, often a journey

THE PHYSICIANS' HOME.

Group on the verandah off the parlor. Front steps and door on the left.

of many miles, that they may not pass away under the foreigners' roof. Thus the last chance of saving life must often be given up. Then it is difficult to get a body removed, as no one can touch it save those nearest of kin. One of the saddest things we see is the frequent case of opium poisoning.

About two weeks ago, Dr. Bailie, who lives in the same compound with us, was called to see a woman on a boat in the canal opposite our hospital. A little later she sent for us to come and help her. The woman was unconscious; had taken the drug about seven hours before and, although right before our very

door, the foreign doctor had not been sent for until the Chinese had given up all hope themselves. We brought her into the compound and worked with her for three hours, but it was no use. She was only eighteen. She took opium because her husband had asked her to wash some of his clothes. When she was just about breathing her last we told him to take her away. He picked her up on his back and carried her again to the boat, just in time. He told us that he was as good as dead himself, now, because her spirit would worry him the rest of his life. Poor souls! when will they ever lay down this terrible burden of superstition and turn to the place of rest and peace in Christ Jesus?

We are having a taste of hot weather, the thermometer 96° or 97° nearly every day, but we are well. We expect to spend a few weeks near Foochow, by the seashore. We did not want to go away so soon after our arrival but members of the station do not think it safe for us to spend our first summer in China here. We go to a sanitarium belonging to the A. B. C. F. M. with Mrs. Doolittle of Hangchow. *F. F. C.*

A PHYSICIAN'S ROUTINE DAY AT HAMADAN, PERSIA.

[Abridged from a letter by Dr. Jessie Wilson.]

A.M.—Dispensary, forty-eight patients. Had to close an hour early to go to a wedding.

Dined at the wedding.

Called on the Governor's wife.

P.M.—Invited to tea, fruit and candy at a house where lamentations* were to be held. Never saw such gaily dressed women. Fifty there. They asked why I was so plainly dressed. This gave me an opportunity to tell them of something better than clothes. Heard them repeating and commenting on what I had said. Oh! if they would only treat my King with the respect with which they treat me.

Paid call of condolence on an Armenian family.

Wrote letters.

Mixed bread dough.

* Ceremony of Shiah Moslems; see Feb. issue, p. 38.

HOW ONE HOSPITAL BUILDING IN INDIA WAS PROVIDED.

The ladies in Scotland, working in connection with missions of the Established Church, have twelve prayer circles. These meet as nearly as possible at the same time, and usually pray for the same objects. On one occasion, no special subject having been assigned, and it having been for some time felt that a hospital was greatly needed at a certain station in the Punjab, special prayer was offered by one of the circles for this object, prayer that God would incline the hearts of some of His stewards to help with the funds required for such an enterprise.

The company separated with strong confidence that their prayers would find an answer.

One of the women connected with the station calling for the hospital was supported by a church in Montreal, Canada, whose pastor had come over from Scotland. During the week in which this circle had prayed that the hospital might be provided, a letter was received from the Scotch pastor of the church in Montreal, saying, "We have learned that one of the urgent needs of one of the stations in the Punjab, India, is a hospital for women. Two ladies of my congregation, to whom the Lord has intrusted means, have requested me to tell you that they wish to furnish the entire sum required for building this hospital. It is to be a memorial building, but for the present they do not wish the names of the donors to be made public."

The generous offer was gratefully accepted, and the pastor was asked to ascertain what amount the two ladies were prepared to contribute.

"Whatever amount is required," was the answer returned; "but that there may be something definite before the mission, we will say that we are prepared to give as much as was required to build the hospital in Poona in connection with the mission of the Established Church of Scotland there."

The hospital in Poona cost about 45,000 rupees—a handsome sum.

That hospital in the Punjab is being pushed rapidly forward, and the missionaries feel that God Himself inclined the hearts of these "elect ladies" on the other side of the world to provide the building.

"Before they call, I will answer, and while they are yet speaking, I will hear."

Jhansi, India. *Helen H. Holcomb.*

TWO LAOS PATIENTS.

In Laos: Hospitals, 2,
Dispensaries, 5.
Hospital *work* is done in all the stations.

I.—AT NAN.

We are rejoicing to-day over the recovery of a patient after a severe surgical operation. No one thought it possible for him to live, but a heathen wife wept all night and God saw her tears, and one woman who knew the power of the Healer prayed all night, and at dawn we looked into each other's eyes and laughed for joy, for he would live. She said, "Oh, *Maa Leung*, this is the first day for years I have not heard him groan; we will cleave to you and *Pawleung* forever now," and this means that our God will be their God.

S. W. Peoples.

DR. BOWMAN (NOW IRWIN) EXAMINING THE EYES OF A YOUNG *Chow* WHO, SHE FEARS, IS HOPELESSLY BLIND.
Photographed at Lakawn, by Mrs. Curtis.

II.—AT LAKAWN

Yesterday I received a bribe (awful! you say). A man has been coming for eye treatment quite a long time and the case is most obstinate though one eye has recovered. He imagines I am not doing all I can for the other one, so yesterday he came in with a good deal of independence, laid five rupees on the table saying, "now will you please cure my eye quickly?" Poor man, he does not realize that I would gladly give much more than five rupees if I were able to heal the afflicted eyes of all who come.

Mary Bowman.

MEDICINE AND THE GOSPEL FOR KOREAN WOMEN.

An entire year devoted to language study has not given me many cases of interest, from a medical standpoint, to report. One, however, you will probably enjoy hearing about.

We have as our gate woman a *holminy** (grandmother) about fifty-five years of age, who is gifted with a tongue that is both swift and tireless. If I were in a mood to get discouraged over the acquisition of this language, it would certainly be easy to do so after hearing *Holminy* talk. Her long sentences with conditional, causal, adversative, concessive, deliberative and other agglutinative suffixes, common to the Korean language, roll out so easily that one cannot help thinking it will be impossible to ever speak with such ease.

Holminy lives in a room at the gate and a few weeks ago, after building the fire under her floor, some grass and weeds in an adjoining room took fire. In her efforts to put it out she burned

*Must not be confounded with Mrs. Gale's "Holmonie," who would now be 84 years of age. See WOMAN'S WORK, August, 1892.

her right hand and the right side of her face severely, eyebrows and eyelashes were burned off, the eye swollen shut, and altogether she was very miserable. I dressed the burns for her daily until they were entirely healed. It seemed now that her tongue was more voluble than ever and when any one, on coming in, noticed the scars and made inquiry about them, she would start out and most eloquently sound the praises of Field *Wee-won* (doctor) and her precious medicines.

Several weeks later, at morning prayers, Miss Doty read from Mark vii. how Christ healed the deaf mute and "charged them that they should tell no man; but the more He charged them, so much the more a great deal they published it." Miss Doty told how their disobedience caused such throngs to press about that the disciples could get no rest. *Holminy's* sympathies were all with the man who was healed, and she at once began to excuse him, saying: "When my face was burned Field *Wee-won* put medicines on it that healed it in three weeks without pain, while, if I had used Korean medicine it would not have been well in less than three months and only after much suffering, and *could I keep still about it?* This man, in comparison with me was very pitiable. How *could* he keep still?"

For a number of years now, *Holminy* has manifested great zeal and tact in telling the good news of the kingdom to friends and strangers. Many people come to the foreigners' house out of curiosity, just to see what they can see, and if we are busy *Holminy* detains them at the gate quarters, telling them why we are here and what we came to teach, showing herself to be much in earnest. She was left a widow some years ago with four daughters, of whom three are married. The second is Miss Doty's faithful helper, Mrs. Sin. She assists in teaching the primary classes and oversees the sewing, which for thirty girls amounts to considerable. She is an earnest Christian worker and has made herself almost invaluable in the school and among the women. The third daughter, Mrs. Esther Pak, is in the Woman's Medical School at Baltimore, Md., under the supervision of one of the Methodist ladies. She expects to be in America a year or two longer and then return to work among her people here. The youngest daughter is a promising pupil in our school.

I do not write of this family to give you an exceptional case, but simply to show what the Gospel can do, and is doing, among all these Korean women. They need your prayers; they need your money; they need you!

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"

August 2, 1898. *Eva H. Field.*

DOCTOR ANNA LARSON

Died at Ichowfu, Shantung, China, Christmas Day, 1897.
Aged thirty-four years.

The circumstances attending the death of this missionary were, briefly, these:

She was the only physician at the station, Dr. Chas. Johnson being absent on furlough. Though for weeks half ill, she did not yield to the persuasions of her associates to shut up the dispensary and go to bed "until she could no longer stand." Then, while treating herself for malarial fever, it proved that Dr. Larson had typhoid and she "reluctantly" allowed a doctor to be called from another post. A messenger went sixty miles to the nearest telegraph station and the "closest missionary neighbor," after a dangerous journey of one hundred and fifty miles, arrived at Ichowfu eight days after the message had been sent. By that time, Dr. Jennie Hill had a case of typhoid fever combined with pneumonia on her hands —a case beyond human help.

It has been a surprise to receive such full and unanimous testimony from every one of her station associates and from the Chinese, to the degree in which this unaffected Swedish woman had impressed herself upon the people of Ichowfu after only four and a half years among them.

Mrs. Chalfant writes that when Dr. Larson saw she was not to recover, there was a struggle in her mind. "Very soon, however, we were able to discern perfect resignation in her fragmentary sentences. We laid her in our cemetery near the two little mounds that have hallowed it before. A great many Chinese have come to express their regret. Many say, 'She has saved multitudes, and now she herself has died when just at her best time.'"

Mrs. Faris says: "The Chinese service conducted by Rev. W. P. Chalfant was very impressive. An immense crowd of strangers was in attendance, besides our little company of Christians. The gentry of the South Suburb, in which we reside, presented two large wreaths to be placed on the casket as a token of their regard.

"Hers was a beautiful character, a beautiful life. Self-sacrificing to the last degree, she allowed no thought of self to come between her and her work or duty. Her kindness and charity to those about her and, above all, her simple faith and trust in the Lord Jesus on whom she loved to lean, were traits which impressed all those with whom she came in contact. It is enough to give the opinion of one of the most intelligent native Christians: 'No other foreigner in Ichowfu was so well known as Dr. Larson.'"

"She was a very dear friend of ours," wrote Mr. Elterich, "and truly a noble worker." Dr. Johnson, who welcomed her as peculiarly his associate, expresses a high opinion of her medical skill. During the last year they were together there were twenty thousand dispensary patients, of whom two-fifths were women. "Her death," he says, is "a loss which none, except those who have seen the vast need and her conscientious, self-forgetful use of her power to meet that need, can begin to estimate." Rev. Wm. Chalfant wrote: "A Chinese banker who called to-day on business spoke feelingly of Dr. Larson's death and said, using an unusual idiom identical with our own form of expression, 'No one mentions Dr. Larson without *dropping a tear*.'"

DR. LARSON IN HER DISPENSARY.
Photographed by Rev. W. O. Elterich.

It has seemed to us that we are justified in spreading this testimony before the world, notwithstanding it was among the last requests which Dr. Larson made that "nothing should be written in eulogy of her," for it may serve, at least, to remind other young missionaries that even a short term may be effective and be followed by a sweet savor.

THE POONA PLAGUE HOSPITAL, W. INDIA.

Last November, when the plague was at its height in Poona and before it broke out at Sangli, though it was all around in the villages, I went down to Poona and spent a day in getting "points." My object was to fortify myself from the experience of others, having seen but a few imported cases which had come to Miraj.

Most of the day in Poona was spent in visiting the general Plague Hospital. For an impromptu institution it was remarkable. There were some 35 wards, each containing from 10 to 15 patients. In all there were 450 plague patients in this one hospital—the largest of its kind in India. The buildings were mostly built of wattle, plastered with mud and

whitewashed. In order to secure good ventilation the walls did not reach to the roof but an open space of three feet was left all around. A small verandah, formed by the projection of the roof, helped to keep the wards cool and provide shelter from the sun. The roofs were mostly of grass thatch, lined underneath with bamboo matting or galvanized iron. The floors, of mud, were slightly raised above the ground surface and the entire building lime-washed, including the floors. This lime-washing was repeated weekly, or every few days, to disinfect and insure cleanliness. The floors were daily washed with disinfecting lotions. The beds were the country *charpais*—a frame with four feet, a foot high and rope bottoms; on this were spread a thin mattress and a blanket or two. Every patient was also provided with plenty of clean sheets and bright red blankets to protect him from the cold at night. For the babies, cots were improvised out of pine packing boxes, and, though crude-looking, when arranged in rows in the clean white ward, they suggested a marked contrast to the filth-covered and hand-daubed cradles which one sees suspended from the roofs of their own houses. I remember one that I saw in a native house made in three tiers. In the bottom berth was a baby, in the next was a setting hen, and in the top—well, I did not ascertain, but if I remember correctly it was something "alive"!

But to return to the Plague Hospital. The whole institution was the soul of order and neatness; of course, what interested me most was the patients. There were wards for all classes and castes. Each patient was allowed a member of his family to attend him, if he were fortunate enough to possess such a friend. Frequently, however, whole families were swept off, and in the majority of instances they had to depend upon hospital help. In each ward was a native nurse (an *ayah*) and a ward boy. Over these, for the whole hospital, was a staff of ten English nurses and three English doctors and a large staff of native medical assistants. There were wards for "contacts," wards for "suspects," wards for the "acute," and wards for "convalescents." Among the most interesting was a ward for healthy babies whose mothers were down with the plague. *Ayahs* were provided to look after and feed the unfortunate little things. One of the saddest features of the hospital was some little child or an infant, the last of a family of perhaps three to six. It is a forcible comment upon the benignity of the Christian English Government that these poor waifs were not left without motherly care. One nurse found an infant two days old lying against the

INOCULATING TO RENDER IMMUNE FROM PLAGUE.

Dr. Wanless is inoculating a man, Mr. Graham in the center with bared arm has just gone through the process and Mr. Simonton is keeping the record. Most of the group are Sangli school-boys.

hospital fence; the mother had died of plague and the child had not been nourished from its birth. The nurse cared for it and it is thriving now as little Samuel. Another case was of a child whose parents were living out in their field in a hut near Sangli. The parents died and the child was found walking over their dead bodies and calling upon its mother. Hundreds of persons in different places were found dead with no one near and they probably had been alone for hours before death.

But the Plague Hospital again. Everything possible was being done to nourish and keep alive the victims of the awful disease. Plenty of milk, stimulants, ventilation, good nursing, brought the mortality down from ninety to sixty-five per cent., and yet thousands of people thought it to be on a par with arrest and imprisonment to be sent to the Plague Hospital, so great was their unwillingness to quit their filthy houses and infected surroundings.

The Plague Hospital not only cared for the sick but it laid the dead to rest. Friends and relatives were allowed twenty-four hours in which to identify and dispose of bodies. At the end of this time a staff appointed for the purpose either cremated or buried them. What a sight that cemetery was! Within fifteen weeks as many thousand bodies were either reduced to ashes, or laid in graves a foot apart, in the small space of three or four acres.

It is a remarkable fact that less than five per cent. of those attending the sick in the hospital contracted the disease.

In the midst of that scene of the dying and carrying out of the dead, and the wails of relatives which rent the air at painfully frequent intervals, it was a relief to think that something was being done by Christians to comfort the dying and point them to a living Saviour. A woman missionary in Poona regularly visited among the patients.

1. MIRAJ HOSPITAL.
2. CREMATING BODIES OF PLAGUE PATIENTS, POONA.
3. NURSES' QUARTERS, PLAGUE HOSPITAL, POONA. Built of grass thatch.

The plague is often attended by delirium, and death comes so suddenly that the Gospel invitation could only occasionally be appreciated. What a lesson this is to use the accepted time to *declare* God's message as well as to *accept* it. I shall never forget that picture of fifty souls dying daily, the majority without God and without hope. What must it be to Him who died for the *world* as He looks over it and sees not fifty a day but eighty thousand.

MIRAJ, June 7th, 1898. *W. J. Wanless.*

A NEW PHYSICIAN EN ROUTE.

A brief message has been received from the very newest acquisition of the Missionary Medical Corps, the appointed successor to the late Dr. Anna Larson. It was written from San Francisco, August 13, on the eve of sailing for China:

"Have been kept wonderfully all the way. Was delayed four hours in arriving here by a terrible fire in the snow sheds. Several men severely injured. The train before us had been delayed twelve hours, so we were fortunate.

"I am going in God's strength and 'know whom I have believed and am persuaded He is able to keep that which I have committed unto Him against that day.'"

Steamship *Doric*, Aug. 19.—"Our voyage has been delightful thus far; in an hour or two will reach Honolulu. Have no other message except joy in the prospect of what lies beyond."

Elva Emma Fleming.

A PAIR OF INDIAN PHYSICIANS.

Isa Das was in connection with the Lodiana Mission for many years. He was an honored elder of the church, and a physician in regular practice at Lahore, where he died, a trusting Christian, in May, 1897.

PHOEBE, MRS. ISA DAS.

Phoebe, Mrs. Isa Das, as well as her husband, was graduated from the Vernacular Medical College at Lahore, and had charge of a mission dispensary for women in the city. During the last year of her life she sometimes received a hundred patients in a day. She was a true woman, exemplary as wife and mother, a fine doctor, to whom the women of good families in Lahore were devoted. Her death occurred in November following that of her husband and was a personal sorrow to the missionaries and an uncommon loss to the Church in India.

Five sons survive their parents, of whom the eldest is a deacon in the church at Lahore.

Dr. Emily Marston of Ambala has, for the present, been transferred to Lahore in order to maintain this important branch of the medical service.

In addition to the Medical Corps proper, many other missionaries serve more or less in the medical department. Mrs. Andrews, now at Allahabad, had a physician's regular course.

Others have taken the training course for nurses, as: Mrs. Vanneman of Tabriz, Mrs. Wishard of Teheran, and Mrs. J. M. Irwin of Ratnagiri, W. India.

Others, lacking professional training, have learned by experience, and minister to many sick persons annually. At Benito, Africa, not a week passes that Mrs. Reutlinger does not have a patient from thirty or forty miles away, to say nothing of cases in the neighborhood.

ANNALS OF MEDICAL MISSIONS IN PEKING.

About seventeen years ago, the kind ministrations of our medical missionary in Peking to a dying man, who as a last resort had been carried on his son's back to the doctor's door, won the gratitude and esteem of the sick man's wife. In her sorrow and poverty, after the death of her husband, she was persuaded to allow her three young daughters to attend the boarding-school, though against the protest of her heathen relatives.

These children of a consumptive father, reared in a home of poverty, gave evidence of diseased bodies; but under the better sanitary conditions in the school, with plenty of wholesome food, they improved rapidly in body and mind. But one sad day a year or two later the eldest was attacked with a disease of the eye, and, gradually, blindness ensued.

I was present when the doctor told the mother that her daughter was hopelessly blind, and I shall never forget her grief. As soon as the heathen relatives heard of the girl's misfortune, they upbraided the mother for having anything to do with foreigners, who, they said, could have only evil designs towards the Chinese. Yielding to their entreaties and threats, she took her daughters away from the school. They, poor children, longed to return, but the distressed mother, embittered by her daughter's blindness and the continual reminders by her heathen friends that the foreign doctor was the cause of it, forbade their mentioning the school in her presence.

A few years later, a fearful epidemic of cholera prevailed in Peking and the blind girl was an early victim. The Chinese physician punctured her with needles and gave her huge potions, then left the house, saying "Prepare grave clothes, she will live but a short time."

Just then two most intelligent native Christian women, who, like many trustworthy church members, had been furnished by our doctors with bottles of

the famous cholera mixture and instructions for administering it, entered the blind girl's room and begged permission to give her the medicine. The mother at first refused, but when they entreated, "Do let us try it; many persons have been cured. She can but die, which is what you now expect," the mother-love, clinging to this last hope, bade her give consent.

With earnest prayer to God for His blessing a dose of medicine was administered, and after two or three more doses at proper intervals, with vigorous rubbing of body and limbs, the girl was able to speak. And this is what she said brokenly as strength permitted, "Mother—if I live—it is not—because —the idols—you have been—praying to —have heard you—but because—the true God—has sent these Christian women—to help me with the foreign medicine—*He alone—hears and answers prayer.*"

She rapidly recovered, and is it surprising that her mother was willing to entrust her again to the influence of foreigners?

Mrs. Lowrie was much interested in a school carried on by a Scotch missionary for blind Chinese, in Peking, learned his system of teaching the Chinese language by means of raised characters, and taught it to the girl. She became so apt a scholar that she was asked to assist in the School for the Blind, where she has taught successfully for about ten years.

Soon after taking this position as teacher, she was married to the son of the faithful old Bible woman, one of the two who had administered the cholera mixture. Though blind, she is a happy wife and mother and a useful Christian woman, helping, by the knowledge she acquired in our mission-school, a class of unfortunate people who receive little help and sympathy from their heathen countrymen in China.

(*Mrs. John*) *Sara E. Wherry.*

Red Bank, N. J.

SARA SEWARD HOSPITAL*, ALLAHABAD, INDIA.

[Extracts from Report for 1897]

Dr. Bertha F. Caldwell in charge; one assistant; one Bible woman.

From amongst those who have come for physical relief, a few have either found at the hospital the remedy for sin-sickness, or have been strengthened in their determination to stand up for Jesus.

Encouraging Instances. — Some months ago, among those who listened attentively to reading and singing, was a young Hindu woman, named Parbatti. I often took the opportunity to speak alone with her, and she told me of her desire to become a Christian. She said she had told the people of her house of this desire, and been well beaten for it. I taught her a short prayer and told her if she were ever in trouble to come to me. Arriving at the hospital one morning, I was told that Parbatti had come there at 4 o'clock. She said she had been much teased by her sister-in-law; and when she had prayed aloud the prayer I taught her, it so enraged her husband that he beat her till her back was in welts and then kicked her out, telling her to go and become a Christian but never show her face to him again. I kept her at the hospital till her back healed, teaching her every day, and I was much touched by her perfect confidence in God. No one of her family made any inquiries for her, though neighbors visited her. I sent her to a Convert's Home in Chunar where she received baptism.

For some months a Bengali woman has been coming to the hospital several times a week merely to talk with me. She used to be taught by Miss Fallon, but the husband refused to allow any missionary to come into the house. She is the only woman Miss Fallon has ever known who has remained with her heathen husband and yet grown in grace. She is full of faith, and has a heart brimming over with Christian love, so that she has not been able to keep the good news to herself, but has gathered her nephews, nieces and children together and taught them all she knew. She brings her Bible to the hospital and gets me to explain passages which she

* See pictures in Woman's Work for Woman, April, 1892, Oct., 1897.

in turn explains to her little band of listeners. Two of her grown-up nephews she has interested to the extent that they asked a letter of introduction to Mr. Janvier, from whom they are now receiving instruction. My woman says her husband is a *pakka* (orthodox) Hindu, but she never means to leave him, because she believes Christ's love and her prayers will soften his heart. Her son was lately baptized, and she will be baptized as soon as she wins her husband's consent. It is not often we hear of such a missionary shut up in zenanas. A very interesting high caste Bengali widow often comes with her to the hospital for medicine, and stands drinking in every word. She says the story of Christ makes "something tremble inside of her."

Among women who have come regularly for treatment some have said, "I tell my husband I am a Christian, and though he laughs at me he is very kind, and does not beat me because I will not do *puja* (worship idols) or take the children to the Ganges to bathe; but my mother-in-law beats me and takes the children herself." I find that in families where such tolerance is shown, the husband has either been taught in a mission school, or has been secretly listening to bazaar or church preaching.

Among in-patients was a fine young Hindu woman by the name of Sursati, who was intensely interested in all she heard. Several weeks after she had been dismissed, cured, I received a pressing invitation from her to come to her village and tell the women what I had told her. As the season was at its worst I could not go, though I kept her in my heart and prayers, and often received messages from her through other women whom she sent in for treatment. This month a friend and I rode thirty-nine miles on our wheels, and spent about four hours in this little village in Oudh where we were received with what I might call "open arms," as my name was known to them all. Sursati and her husband had gone to Sirsa, but both men and women showed much friendliness, and had I eaten all they had prepared, I should not have lived to tell the tale.

Discouraging.—Among the disappointments and discouragements, not a little comes from the native Christians who come for treatment, especially those who have been born Christians. They consume more of our time and patience than the heathen. They are exacting in their demands, impatient as regards taking their turns for consultation, think nothing of taking a *hakim's* (native doctor's) treatment at the same time as ours, and never fail to reproach me if the case is too far gone to be cured. This applies not only to our Presbyterian congregation, but to other churches. The most grateful native Christian patients I have had were Roman Catholics. Since I have insisted on Christians paying for medicine I have much more satisfaction.

Amusing.—We often have amusing experiences. A woman asked me to give her a cold in her head, as she had not had one for ten years. The snuff I gave her made her nearly sneeze her head off, but she was perfectly delighted and spread my fame through her *mahallah* (section of the city).

Remarkable. — A rather unusual thing occurred this year in the form of a bequest of Rs. 20 from an old native Christian woman to the hospital.

Medical Summary. — The medical work has been full of rare and interesting experiences. Owing to the plague scare, our numbers in general attendance have not been up to those of last year, as the women were afraid to come lest they be carried off to the segregation camp. The number of in-door patients has been nearly five times that of last year, owing to the famine and also to the hospital being more widely known. I was much depressed by the number of deaths which occurred among the famine waifs, due mostly to scurvy and to an almost fatal form of choleraic diarrhœa. Sore mouths which baffled description, and also medical skill, came to us in dozens from the Methodist orphanages; the disease was due to the terrible habit among the starved ones of eating animal and human excrement. We have noticed these children's rapid recovery with joy, only to be amazed at a sudden relapse and death, and not till we discovered that they were pounding bricks, or old bones, into powder and devouring it ravenously, were we

able to check the relapses. Light foods, as sago, cornflour, or soups, made no impression on them, their stomachs craving the heavy coarse foods.

The hospital has been closed only one day this year, and that was Christmas (Sundays, of course, excepted) for dispensary patients. Our patients have come from Jhansi, Fatehgarh, Ghazipur, Buxar, Mirzapur, and other places somewhat distant. As far as I have been able to find out, the dispensary patients have come from thirty-two villages outside Allahabad and its outlying towns.

General attendance	12,079
New patients	3,360
In-door patients	256
Visits to houses	568
Operations—	
Major	23
Minor	92
Total	115

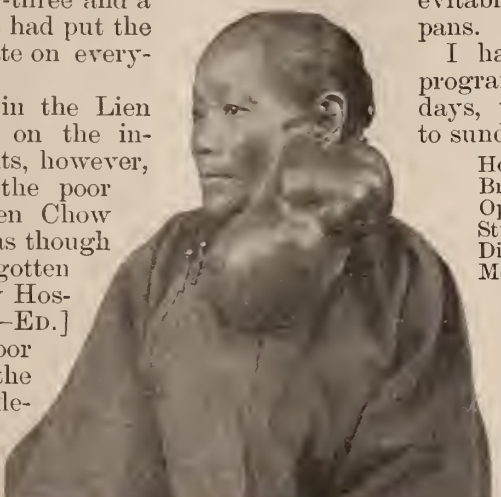
Bertha F. Caldwell.

A GLIMPSE OF THE DOCTOR'S LIFE IN SOUTH CHINA.

[Dr. Chesnut of Sam Kong is keeping up the general hospital at Lien Chow while Dr. Machle is taking his furlough in America.—ED.]

We did not get an appropriation for a woman's hospital. All we did get was a cut of thirty-three and a third per cent. We had put the very lowest estimate on everything.

Just now work in the Lien Chow Hospital is on the increase. The patients, however, are mostly men—the poor coolie class of Lien Chow city. I often feel as though I had somehow gotten back to the County Hospital [in America.—ED.] again. These poor men have just the same respectful devotion. You may be sure, though, that as far as order is concerned, it in no way resembles that model place. The patients sprawl around in every uncouth position. The space underneath their beds is a wilderness of pots, kettles, vegetables, wood, etc. When I first came to China I had stricter ideas of order, but now I think there is positively no use in warring against the inevitable crocks and saucepans.



ONE OF DR. MARY FULTON'S PATIENTS, CANTON.
She removed the tumor and the woman was well.

I have something of a programme now for my days, though it is subject to sundry alterations:

Hospital patients, 7–9 A.M.
Breakfast—prayers.
Operations.
Study—letters.
Dinner.
Medical student recites.
Were it not for his infinite patience and perseverance I should just give up. His tongue seems about two inches thick.
Hospital rounds, 4 P.M.
Dispensary patients, *every day.*
Spend one day at Sam Kong [dispensary].
Two afternoons teach English.
One afternoon in school.

Summary, 1897:

Dispensary patients	2,666
In-patients	28
Outside calls	78
In itineration	650
Surgical operations	35

Eleanor Chesnut.

OUT of one thousand missionaries representing the largest English society and including a numerous medical staff, there are only four women physicians, three of them wives. It is doubtful whether the several affiliated women's societies could muster a dozen names of medical women, and of these only a few have full diplomas. We have never been able to see any appropriateness in drawing lines for our American women physicians "because the English" do or do not.

THE first week in July Mr. Chalfant had over two hundred names of inquirers from the vicinity of Ichowfu, Shantung. He suspected many were "actuated by fear of the Roman Catholics," which has been excited by the German occupation of Ch'ing Tao, "but," he says, "we have learned to seize every opportunity to interest men."

MEDICAL WORK FOR WOMEN AT TABRIZ, PERSIA.

[Extracts from last Report.]

I reached Tabriz July 3, 1897, and after ten days began the work of repairing and fitting up the property donated by Rev. and Mrs. W. L. Whipple. The money necessary was given by Mrs. S. Reid of Lake Forest, Illinois, as a memorial gift for her daughter, Mrs. Lily Reid Holt. The Theodore Child Memorial Fund was also available, and a room has been called by his name. The purpose is to have a small hospital for women and children, and also a dispensary for regular outside work. It was arranged that Miss Holliday and myself should live at the hospital, and, by October, the house was so far complete that we moved in. The plumbing and some painting had to go over till spring. So far as we can judge, the house is convenient and well adapted for the work which we trust God may permit us to do.

During November and December patients at the dispensary numbered 349. Before that it was not open regularly, but I responded to all calls to the homes of patients, making 119 visits. Many of these were to Mussulman houses and often a serious operation was demanded, in several of which Mrs. Vanneman assisted me. At one house they cordially allowed Dr. Vanneman to help me, but another time when I wished to send for him, they asked me to postpone the operation and then did not call me for two days. I reached them only to find the patient beyond help, for the "lot" had decided against my return and their holy men had said, "It is better for her to die than that a man should see her." At another place, after the patient had been made comfortable, the master of the house came in and sitting down among the women said: "Hereafter I shall always call the woman doctor whenever we have need of her." Turning to the midwife he spit on her and exclaimed in an angry voice, "What do you know? You have been deceiving me all this time. The fact is we will put all question of defilement to one side and have her come whenever we wish." As it was the house of a *sayed* and my every motion had been guarded with utmost care that not a drop of water should fall on the carpet nor even my fingers come in contact with the faucet of the *samovar*, I thought it would be some time before all question of defilement would be put away.

Realizing that those who come to us are much more in need of spiritual than bodily healing, and recognizing that medical work in the city is an important means of contact with the Moslem women, our aim is that every one we treat should hear something of Christ. This is done by taking time to speak with each one. Sometimes only a few words are said, sometimes a half-hour is spent. My two assistants are much interested in this part of our work and are sure to improve the time the patients may spend in waiting their turn.

My year's absence, change of location and necessary delay in opening the dispensary have made a great difference in the number of patients, but I am glad for the chance it gives to get things in order. It also gives a chance to begin anew in some ways, and I especially want the poor to feel that they can come whenever necessary. . . .

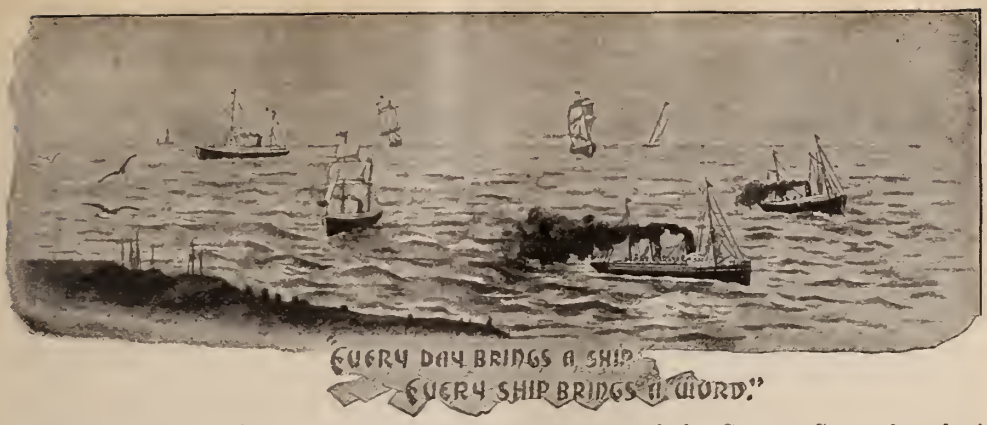
Mary E. Bradford.

OUR MISSIONARIES IN PERSIA

AND POST OFFICE ADDRESSES.

Mrs. C. S. Blackburn,	Oroomiah.	Miss G. Y. Holliday,	Tabriz.	Dr. Mary J. Smith,	Teheran.
Mrs. Fred'k G. Coan,	"	Miss Mary Jewett,	"	Mrs. J. G. Wishard,	"
Mrs. Benj. W. Labaree,	"	Mrs. Wm. S. Vanneman,	"	Mrs. Jas. W. Hawkes,	Hamadan.
Dr. Emma T. Miller,	"	Mrs. S. G. Wilson,	"	Mrs. Geo. W. Holmes,	"
Miss Grace G. Russell,	"	Mrs. J. N. Wright,	"	Miss S. S. Lienbach,	"
Mrs. Wm. A. Shedd,	"	Miss Cora Bartlett,	Teheran.	Miss Annie Montgomery,	"
Dr. Mary E. Bradford,	Tabriz.	Miss Annie Gray Dale,	"	Miss Charlotte Montgomery,	"
Mrs. Turner Brashear,	"	Mrs. Lewis F. Esselstyn,	"	Dr. Jessie C. Wilson,	"
Miss Margaret A. Demuth,	"				

In this country: Miss Mary A. Clark, Clifton Springs, N. Y.; Miss Medbery, Oneida, N. Y.; Miss McCampbell, East Orange, N. J.; Mrs. J. L. Potter, Ledgewood, N. J.; Miss Schenck, Perth Amboy, N. J.; the Misses Van Duzee, Jamestown, N. Y.; Mrs. J. G. Watson, Scranton, Pa.



LAOS.

MRS. CURTIS wrote from LAKAWN July 4:

A mail steamer when just off from Rangoon went down and all the precious lot of bags on her now lie at the bottom of the sea. The May copy of WOMAN'S WORK FOR WOMAN was evidently in that mail, as no one in the station has received it. Have you a sufficient number on hand to let me have this missing copy? It breaks my file, besides my losing the pleasure and benefit derived from its pages.

Dr. Hansen* arrived here last Thursday. We regret deeply that his wife was obliged to remain at Bangkok, because of her delicate condition and that of her child.

ALL LAOS IN THE RICE FIELDS.

Mr. Curtis, Mr. Taylor and Mr. Callender have all been out in the villages lately touring, and report encouraging results. This is the season for planting rice, and so we have changed the time of meeting for our C. E. Society to Sunday afternoon instead of Friday. When the members go out to do evangelistic work Sabbath afternoons they find no one in the homes. All Laos, now, is on the rice plains. The members are increasing in strength and grace, and there is much to cause me to thank God and take courage

WHAT "USUAL HEALTH" IS.

We are all in our usual health. That means no one really well, for malaria has its clutches on all.

AFRICA.

MISS LEA M. DUBÉ (now Mrs. Bennett) wrote from Gaboon, June 18:

It is with much joy that I write these words from the mission home at Baraka. The thought of being at last in dear Africa fills my heart with thankfulness. The entire voyage was enjoyable, especially after leaving Liverpool, where Mrs. Ogden met me, and I became acquainted with ten missionaries going to different parts of the Congo. Some thought it meant a storm to have so many missionaries on board, but the waters were very kindly disposed towards us, and whales, porpoises, flying fish, jelly fish, butterflies, sea gulls and beautiful golden brown petrels gave us their salutations. The many fine moonlight nights we had reminded me of Psalm xix. The first sight of native Africans that I had was at Sierra Leone, and there, as all along the coast, I was surprised to find so many strong, muscular and fine-looking men. I think the bronze colored are the handsomest. In paddling their boats the boys sing something in a minor key, or make a peculiar combination of sounds, one of which is a prolonged French R. All are as much at home in the water as on land, and when they swim their bright yellow foot-soles remind me of duck webs.

In Kamerun we went among the native houses—little bamboo arrangements with no special place for the exit of smoke, and hard earthern floors about one foot from the ground. It is wonderful how the people carry everything on their heads, from a bottle or umbrella to large baskets of provisions. The babies are plump and really pretty and winning.

Well, pleasant as the voyage was, we were extremely happy to see the mission boat containing Mr. Ford and Dr. Bennett coming to meet us last Sunday P.M., both being so well; also Dr. Nassau. Miss Kern, who goes to the Ogowe, stopped here with us, to stay a few weeks. The people gave us a warm welcome, especially to Mrs. Ogden, around whom they flocked. What I have seen of Africa is far more beautiful than I ever expected. The palm, cocoanut, bread fruit, plaintain and orange trees are so pleasing to the eye; also the many ferns, flowers and birds. I love the people much more than I ever expected, and I am so glad, for when at Angom I want to get very near them to be able to bring them to the loving Saviour. So many look down

* Who has been in Mosul several years.

upon the Africans that I feel some ought to have an inexhaustible amount of love for them to make up for it.

THE DOCTOR AT HIS CLINICS.

Dr. Bennett has been holding clinics here every morning. Many need operations, and a number are awaiting him at Angom. A little girl of about four years lets him blow powder into her eyes without saying a word, and then leans on him until the smarting is gone. No American child can be braver than that. A woman showed us her swollen gums and a large cavity where once had been a tooth, which had been knocked out by her husband during a fight with her. . . .

INDIA.

A MOSLEM WOMAN CONVERTED.

Dr. Maud Allen of Jagraon sends the account of a brave wife:

About seven months ago Ratino, the wife of our water carrier, came to live on our compound. She has a sweet face and we have been quite in love with her from the very first. Soon after her arrival she commenced to read, and from the beginning showed great interest in the Bible lessons. Before long her husband forbade her reading, but she knelt each night at her bedside to pray and she said, before her husband and mother-in-law, that she was going to be a Christian. Her husband laid his *pugree* at her feet and begged her not to disgrace the family, his mother took her home to live with her and the people did everything they could to frighten them by circulating all sorts of stories about what we would do with her when she became a Christian. For some weeks we saw her only once. She then said: "I love Jesus very much. I don't know what kind of people these are who can't understand and don't love Him."

BEATEN AND TEMPTED—BUT BAPTIZED.

After awhile she was allowed to come back here to live, but as she continued to say that she would be a Christian her husband was constantly beating her. He also took her jewelry away from her. Then her father and mother came from their village. They were very cross because he had treated her so badly, but they also begged her not to become a Christian. Finally, she told them all that on the next prayer-meeting night she would be baptized. Her husband said, "Well, you can become one with the sweepers (the low caste people), but I will not," and he packed up his things and left her. She went with us to church and was baptized.

The week following her husband came twice to see her. His only aim seemed to be to get her away and make a Mohammedan of her again. He said that she could be a Christian in her own house in the city, only she must not tell anybody—just believe in her heart. Again he said that if anyone had become one with the sweepers she could become one of "us" again by bathing and by doing this and that. But Ratino remained firm and said she had become a Christian and that was the end of it. She would never go back.

A RELIGION OF FORMS.

Nearly every day some of her relatives come to see her and try to get her away. A short time since, her mother, sister and little brother came from their village bringing a crowd of women. Ratino brought them to see us, saying: "Be sure and tell them about Jesus." Her little brother is only about eight years of age, but even he will not eat anything which Ratino has touched. People here will lie and cheat and curse each other all day long, but would not think of doing such a dreadful thing as to eat from the hand of a Christian.

Since Ratino was baptized, attendance at the dispensary has greatly decreased. I cannot say positively that it is because of the baptism. It often fluctuates.

BOLDNESS REWARDED AT LAST.

Day by day Ratino surprises us by her boldness. Hearing that her mother was sick, she determined to go to her village to see her. I felt afraid to have her go, and sent Rani with her. There was no small commotion, you may be sure, when they reached the village. All the people begged her to stay there. They thought they had her, sure, but she said: "I cannot turn back. I have given my heart to Christ. Can I leave Him now?"

I was a little worried and sent the watchman, a Christian, after them, to whom the headman of the village was very nice. He told the people that the Miss Sahib had sent the watchman; he was her representative and should be treated with respect. So they gave him milk and a bed to sleep on. Next morning he and the two young women started back and Ratino brought her husband, too. He had concluded to work here again and to live with her. His mother had tried to have him marry some one else, but he refused and sat around all day and cried. He and his wife are very fond of one another. Ratino has been determined to live with him and to bring him to Christ. We are very thankful to God for her. She has borne much for Christ's sake and is beginning to reap her reward.

Her husband has at last said that he is going to be a Christian. This morning for the first

time he took off his *pugree* and bowed his head in prayer. (The people here take off their shoes, but only Christians uncover their heads.) We are praying very earnestly for him, and for others before whom Ratino has testified.

[The following letter has been unduly held back for want of space.]

PERSIA.

EVANGELISTIC WORK.

MISS HOLLIDAY of Tabriz, wrote while at SALMAS in the winter:

The Oroomiah friends were very anxious for us to visit the Armenian villages on the Nazloo Chi, as they are now open for work as never before; so we consented to spend a week in this way. The Armenian evangelist in Oroomiah plain is a Tabriz graduate, and married to one of our school girls, whose mother, a bright, energetic widow, lives with her. One of my objects in going to Oroomiah was to see if that woman would not come to Salmas in Yagoot's place [Miss Holliday's usual traveling companion.—ED.], which she readily consented to do. I knew she was capable and pleasant, had lived in our houses and knew our ways, so she would do all the work I wanted in the way of cooking, sewing, washing, etc., but I was not prepared for the delightful surprise of finding that in the last few months she had become an earnest Christian, largely through the influence and consistent life of her son in-law, and she is both able and willing to take up the religious work. Zeltel had been praying some time for special work to do for the Lord, while I had been praying for a Christian woman to travel with me.

We took Zeltel and her son-in-law Vartan, who was extremely happy at taking two Armenian-speaking missionaries over that part of his field. We visited eight villages, and found the people very cordial, and ready to hear; it was a great enjoyment to talk to them. We lived just as the people do, and with them, only with more privacy.

I was much interested in an old woman who was suffering from a sense of sin, feeling herself past forgiveness, the

ONLY CASE OF THE SORT

I have met in Persia in fourteen years' experience. At one house the wife met us with tears; her husband was absent, burying their youngest child, who had died in the previous night. She is one of our church members. When we offered to go somewhere else she would not hear of it, saying the Lord had sent us to comfort her, and spite of all we could say, she insisted on preparing a company dinner. But her natural feelings overcame her; she was obliged to leave off to weep.

It turned very cold while we were there and the mountains were snow covered, but with plenty of wraps, bedclothes, etc., we kept comfortable. Seeing at this time how the Lord had provided in the way of domestics, I decided to remain in Salmas till spring, with the consent of Tabriz station.

When Salmas station was disbanded, a lot of things were left, not good enough to move but quite usable, with stoves, carpets, etc., so there is no lack of accommodations. Every one says winter is the best time to see village people, as they are at leisure from field work.

Last week we went over to Old City and spent several days; re-established the school on an economical basis, we giving room, fuel, and fifteen *krans* a month, the patrons to board the teacher, and he will get what money he can from them to make out a living.

Our mode of work includes gathering the women for meetings, house-to-house visitation, and so on. Last Sabbath we had a good attendance there—few men, as they do their marketing that day, but a room full of women and children.

SYRIA.

MRS. HARRIS wrote from TRIPOLI July 17:

The daily clinics continue large. Just now we have a Protestant ward, and it is refreshing to go into that room and to see the neatness and order and difference in the people from the others. One patient is the wife of a teacher, another was once my housemaid, and the other is a pretty little woman, member of the church in Safita—all are from Safita in fact.

What an anxious and exciting time this is in the dear homeland. We share the anxiety, but we have longer suspense, as we cannot get daily news as do you. That which we get through native papers is unreliable. There are so many Spanish bonds held in Syria that news is sent to keep up the courage of the holders. With the exception of Moslems and Jews, the people here sympathize with Spain and are bitter against the United States. The priests tell them it is a religious war, Protestant against Catholic. The Moslems remember what Spain did to the Moors and the Jews do not forget their own expulsion.

CHINA.

MRS. W. H. LUCE, who went to TUNGCHOW a year ago, writes frequently to her friends in Scranton, Pa., from whom the following extracts have been received:

We are living very comfortably with two of

the missionaries, Miss Miller and Miss Snodgrass, who have charge of the girls' school.

Our compound consists of one house, in front, at the rear the school buildings and dormitories, all enclosed by a high brick fence. Our house is not unpleasant by any means, though it seemed so different to us, at first. We have two large rooms upstairs. Our study is a south room, with three large windows and plenty of sunshine. Our teacher comes every morning and afternoon. I will tell you of the school and the girls some other time. They are such nice girls, and oh, how I wish I could speak to them! But we must be content this winter to work at the language.

We go out every day to walk on the strong old city wall, for we are walled in and the four gates locked every night against possible intruders. The old wall is picturesque; about thirty feet high, having a broad path within. The view of the ocean and the Bay of Pechili are very beautiful, and we look out across the waters and think of all at home.

May, 1898.—This summer we shall have the carpenter here make a crib for the baby. When we want any article of furniture we have to begin at the very beginning, out in China. First buy the log; next get some men to saw it up, which they do very slowly, to make as many days' job of it as possible; they must also stop several times a day to take a smoke with their long pipes. After the logs are sawed they are piled up, and all winter Mr. Luce has watched them, turning them now and then to keep them from warping. Lately the wood has been sunned and will soon be ready for use. So, we began last fall to get our furniture made and it will be about a year before it is finished. You see we get some lessons in patient waiting.

From Mr. Luce:

FIRST COMMUNION SERVICE.

The church was full, the larger part being made up of that fine body of college students here. The service was the same as at home, though the communion cups struck us as rather odd, two of them being of plainest silver and two of them common glass tumblers.

But oh! it was fine to sit down together with these men who have been brought out of darkness into His marvelous light, acknowledging Christ to be their Master and in this simple service remembering Him till He comes. If all the Christians at home could have seen it, those who give of their treasure to make this possible would rejoice that they had given; while every one who believes that what men need most is this same Jesus would add to their giving, even by much sacrifice.

PERSIA.

Dr. Mary J. Smith wrote from Teheran, July 13:

The hospital is closed, as usual, for the summer, though we have a patient now and then whom it is necessary to take in for a few days. There is one man here now with a broken leg. During the winter the beds were full all the time, and many enjoyed a comfort and care here which they could not have had at home.

We have had a number of women, most of them eye patients. While we have no ward for women in our hospital, we have some private rooms, and in these we can keep a woman if she brings some one to stay with her. They are often afraid when first they come, but fear leaves them when they have been here for a few days. The patients are for the most part very grateful and call down a great many blessings on the doctor and those who care for them.

The dispensary has, of course, been the place where most of my work has been. It is always interesting to see the patients as they are gathered, waiting for the doctor. There is always a variety in the crowd, as they come from all classes, though most are from the middle and very poor; many from the villages. It is still a cause of surprise to me to see what long distances the people come with the hope of being cured. My heart often aches for a woman when she pleadingly says, "Please do something for me. I have come six days' journey."

THREE WIVES TO ONE HOUSE.

I was very much interested in three ladies who came together, one day. One of them I had seen several times before, and it turned out that all three were wives of one man. The one who had come first had talked so much of what she had seen and heard that the others came out of curiosity. They were all young, bright and good looking, and sat smiling side by side as if they were the best of friends, though they said theirs was a hard lot and of course they did not like one another, but there was no help for it and they must make the best of it. I have since visited them in their home and was very kindly received. Their husband is a prince and quite old. He is very strict with his wives and seldom lets them go away from home.

I have staying with me this summer, for the sake of not being quite alone, an old woman, one of the few I have found who can read, and at her request I gave her a Testament. When I have nothing for her to do she will sit for hours and read her Bible and by this time is quite well acquainted with the words contained therein. I do not think she is a Christian.

HOME DEPARTMENT

THE MISSIONARY PRAYER MEETING FOR NOVEMBER.

General Subject—Civilizing Influence of Foreign Missions.

(*a*) Elevation of morals.
(*b*) Quickening of intellect.
(*c*) Improvement of social customs and domestic life.
(*d*) Effect on political conditions.

Prayer—for the intensifying of instruction in schools and pulpits of our missions upon the vital connection between morals and being a Christian.

Prayer—that the destitution of South America may be kept in mind.

Systematic Study of Missions for Young People.

[See "Announcement" last month.]

LESSON I.—APOSTOLIC AND MEDIÆVAL MISSIONS.

The warrant for missionary endeavor is found in the parting injunction of our Lord (Matt.: xxviii.: 19-20). The authoritative history of early Christian missions is confined, almost exclusively, to the record contained in the Acts of the Apostles. Few missionaries are mentioned by name, but it is highly probable that those who were present at the institution of the Church on the day of Pentecost returned to their countries (Acts ii.: 9-11) and told the story of redeeming love which they had heard from Peter's lips.

Warrant for Missions—Record.

Great as were the activities of Peter, Paul, James, John and a few other specially noted apostles, these alone cannot account adequately for the sum total of results achieved. It must be that a multitude of unnamed believers carried the message of salvation far and wide, as they went about their every-day vocations.

Nameless Missionaries.

In the second and third centuries of the Christian era the church became organized, and the church fathers, Justin Martyr, Irenæus, Origen, Tertullian, the Clements and the rest exercised a dominant influence. But the distinctly missionary work was still in the hands of men less known, or unknown, in the annals of the times. These later workers in the pioneer field had a peculiar advantage in that use of the Scriptures had become possible, in fact was now common. Even before the Christian religion had been recognized by the Roman Empire, there were companies of believers as far east as Persia and India, in Egypt up and down the Nile, in Northern Africa, in Germany and Britain.

Spread of Christianity Before 300 A.D.

The proclamation of Christianity as the state religion by Emperor Constantine brought into the Church a mass of people utterly ignorant of the spirit of Christianity, and the attention demanded for their education in the faith perceptibly checked outside personal missionary endeavor. Nevertheless, Gospel knowledge was broadened in France, extended to Ireland and Scotland, and, before the end of the sixth century, Christian missionaries penetrated as far east as China. During the Dark Ages (590–1073) the missionary spirit was not entirely dormant, for the Gospel was carried to Norway, Sweden, Greenland, Iceland, and finally to Russia.

The Church in the Dark Ages.

Summary: 1. Christ's command is the warrant for missions. 2. Missionary work of the apostolic period was wholly individual, and the apostles had many unknown helpers. 3. Missions in the second and third centuries possessed two adjuncts: (a) an organized church, (b) the Scriptures. 4. The method of the fourth and succeeding centuries was to convert a king and bring a nation into the church. 5. The conversion of Russia closed European mission work of the mediæval period.

Carl I. Ingerson.

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POINTERS FOR EXPANSION OF LESSON I.

WARRANT - four-fold. Compare Mark. xvi.: 15-16, Luke xxiv.: 46-49, Acts i.: 8.

RECORD.—Activity of the eleven Apostles—converts. Acts ii: 41-47, iv.: 4, v.: 14; baptized. ii.: 41; instructed, ii.: 42; formed into a community, ii.: 44; provided with forms of worship, ii.: 42; disciplined, v.: 1-11; almsgiving, iv.: 37; deacons, vi.: 1-6; evangelizing Samaria, viii.: 5-13-14. See *Apostolic and Modern Missions*, by Rev. Chalmers Martin, p. 26.

CHURCHES FOUNDED under Paul's Ministry. *Apostolic and Modern Missions*, pp. 34-35.

PAUL'S "LIEUTENANTS" and their Co-operation. *Apostolic and Mod. Miss.*, pp. 151-155.

SPREAD OF CHRISTIANITY in First Centuries. See *A Concise History of Missions*, by E. M. Bliss, D.D., pp. 17-19. "Into Persia." "As far as India."

From Tertullian's address to the heathen, about 200 A.D.:

"We are but of yesterday, and yet we already fill your cities, islands, camps, your palace, senate, and forum; we have left you only your temples."

CONVERSION OF KINGS AND QUEENS.—[Two-minute papers.]

Of Constantine,
Of Clotilda and Clovis,
Of Bertha and Ethelbert.

Variety may be secured by papers upon:

Martyrs of the First Centuries.
Hymns of the Early Church.
Great Men of the Early Church.
[Biographical—Augustine, Bede, Chrysostom, etc.]

Historical Papers.

Counter Missions, or, Mosques *versus* Churches. [Rise of Mohammed, Conquest of Spain.]

The Crusading Church.—The number of papers may be increased at will, by choice of the following themes:

Conversion of Nations.

Armenia—Gregory, Fourth Century.
Goths—Ulfilas. Fourth Century.
Ireland—Patrick. Fifth Century.
Scotland—Columba, Sixth Century.
Saxon England—Edwin, Seventh Century.
Germany—Boniface, Eighth Century.
Scandinavia—Ansgar, Ninth Century.
Bulgaria—Cyril and Methodius, Ninth Century.
Russia—Vladimir, Tenth Century.

"As Far East as China."—The Nestorian Tablet was erected 781 A.D. The first Prester John with 200,000 people embraced Christianity 1000 A.D.—*Mediæval Missions* (Duff Lectures) by Thos. Smith, D.D., pp. 208–213.

In addition to the books mentioned above either of the following will be found useful: *Short History of Christian Missions*, by Geo. Smith, LL.D.; *A Hundred Years of Missions*, by Rev. D. L. Leonard; *Church History*, by Kurtz, Schaff, Milman, etc.; *Hypatia*, by Chas. Kingsley; *The First Christmas Tree*, by Dr. Henry van Dyke.

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

How is the "Medical Corps" constituted and how many patients were cared for, last year? Page 261.

What advantages of location has the new Hospital at Soochow? Pages 261, 263.

What is Chinese etiquette about paying medical visits? Page 262.

What evidence of respect for Dr. Larson was shown by the Chinese? Page 267.

Where was the largest plague Hospital in India—how many died there in fifteen weeks? Pages 267, 268.

Quote an incident from Allahabad Hospital. Pages 271, 273.

What did Dr. Chesnut get on her proposed Hospital? Page 273.

What two classes of people is Dr. Bradford hoping to reach with her Hospital? Page 274.

What did a Moslem wife at Jagraon endure for Christ's sake? Page 276.

What "case" did Miss Holliday meet with for the first time in Persia? Page 277.

How did sympathy go in Syria, in our war, and why? Page 278.

What is the trouble with the majority of Dr. Mary Smith's patients? Page 279.

PRONUNCIATION OF FOREIGN WORDS.

[These can be only approximately expressed in English. Accented syllables are in italics.]

Ayah,	*I*-ah.	Isa Das,	*Is*-ah *Das*.	Pugree,	*Pug*-ree.
Bengal,	Ben-*gaul*.	Jagraon,	*Jug*-ray-on.	Puja,	*Poo*-jah.
Charpai,	Char-*py*.	Jhansi,	*Jahn*-sey.	Pundita,	Pun-*dee*-tah.
Fetehgarh,	Fah-te-*garrh*.	Li,	Lee.	Punjab,	Pun-*jaub*.
Ghazipur,	*Gah*-zi-*poor*.	Lienchow,	Leen-*chow*.	Safita,	Sah-*fee*-ta.
Hakim,	Hah-*keem*.	Ogowe,	Oh-*go*-we.	Sangli,	*Sahng*-ley.
Ichowfu,	*E*-chow-*foo*.	Pechili,	Pech-*ee*-ley.	Shiah	*She-ah*.

THE LAST CONVENTION AT KESWICK,* ENGLAND.

On a pleasant afternoon in July we were dropped at the pretty little station of Keswick. We had long looked forward to this place as a spot in which to pitch our tents and rest awhile. Taking satchels in our hands, we set out to walk the short distance to the town, enjoying the sweet fragrance of the air and view of the glorious hills. After several vain attempts to secure lodgings, we learn, to our surprise, that the "Convention is on" and the town is filled to overflowing. We shall be obliged to content ourselves with the hotel for one night and continue our search in the morning; but just as we are about to retrace our steps, our eyes light on the most charming rose-covered cottage, surrounded with an old-fashioned garden. We at once step upon the stoop, ring the bell, and find, to our delight, there are at our disposal a pretty sitting-room and two bedrooms.

As we came for rest, we think it right to be moderate in our attendance on the meetings, though our inclination is to see and hear all we can of this wonderful Keswick Convention. The attraction is rendered stronger by the presence of such men as Prebendary Webb-Peploe, Drs. Meyer, Moule and Selwyn.

The first meeting we attend is at Friars' Crag, overlooking the beautiful lake of Derwentwater. It is in behalf of the evangelization of the Jews, and is led by a Christian Jew, for seven years a clergyman in the Church of England. At another meeting we are glad to hear the Rev. Dr. Moule, whose little books we have read with interest. His speech is very slow and manner very stiff, but the earnestness and helpfulness of his utterances command our best attention.

But that which I especially wish to tell of is the foreign missionary meeting at the close of the Convention. We were a little late, and as we entered the tent every seat seemed to have an occupant, but an usher motioned me to a seat at the extreme end of the platform, which being raised a few steps, I was able to overlook the vast throng of upturned happy faces. The sentence over the speakers' platform seemed written on every face, "All One in Christ Jesus." How delightful the harmony of such a spirit! Oh, that we could evermore live in it, and cease to quote "*I* am of Paul and *I* of Apollos."

The meeting was given into the hands of missionaries present, a ten minutes' speech being permitted to each, and so earnestly and to the point did each present his or her cause that you felt the impulse to offer yourself to half a dozen mission fields at once.

"I used to talk of *my* work," said one, "but now I think of it only as God's work." Pundita Ramabai made an eloquent appeal for the little widows and child wives of India. "Pray God," said she, "to give me one thousand Holy Ghost filled missionaries this year." Dr. Monroe of the medical mission, Bengal, quoted the words of a Mohammedan woman to his sister: "The religion of Christ is a lie," said she, fiercely, "for if it were true we should have heard of Him long ago." Substitute for Christ the word "Christians," said Dr. Monroe, and we will have the truth. Rev. H. McLean of the Northwest Province of India said his wife was once trying to impress upon a poor Indian woman the importance of learning to read. "Oh! tell me *first*," said she, "of Christ, and then I will learn to read." Rev. Joseland made a plea for China; Miss Bird for Persia. When giving a lesson one day a pupil said to her, "*Your* religion is one of happiness; ours of weeping." Dr. H. Guinness gave an interesting account of a visit to South America, where his companion, Mr. Jarrett, submitted to a curious examination for a diploma. He and his wife had, previous to this, been forbidden to preach the Gospel in Peru and were driven from the city. Returning in company with Dr. Guinness, they determined to make another attempt. They were visited soon after their arrival by the Mayor, who said: "We are very glad to see you back again, Mr. Jarrett, and I want to tell you that the better class of our citizens would like to put our children under your instruction; but the Roman Catholic priests are jealous of you, because you have no diploma. If you are willing to go in for an examination, I can assure you that you shall receive a diploma." "So," says Dr. G., "on the day appointed I was present as a very much

* Pronounced with w silent.

interested witness. The examination commenced with: "Now, Mr. J., give me the names of all the countries you know." The list proved satisfactory.

"Now, if you please, the names of the planets." "Jupiter," began Mr. J.

"Very good."

"Venus," continued Mr. J.

"Just so! just so! exactly! That is sufficient."

An old priest—the only one present—then asked Mr. J. what he thought of the Eucharist. "I did not know," said Mr. J., "that this was an examination of opinions, but I am willing to give them if desired."

"Oh, no," said the priest, "I don't wish it." So, in possession of his diploma, the missionary was permitted to teach and preach where formerly his life was in danger.

The chairman now said he thought the time had come for the missionary volunteers to offer themselves. Upon asking how many would pledge themselves to the work of Foreign Missions when all obstacles should be removed, my heart was thrilled with the sight of 230 quietly rising to their feet. After this followed a short, terse address by Mr. T. E. Alvarez of the Sierra Leone Mission, representing the Student Volunteer Movement. "I am," said he, "not yet twenty-eight years of age, and to-day I represent the senior man on the field. I am ashamed of my sex that of the 230 pledged here, only 30 are men!" Then followed a few heart-stirring words from Mr. Lofthouse of Hudson Bay. Dr. Meyer led in one of his reverent, simple prayers. The closing moments were given to Mr. Inwood, who with his wife is on the eve of returning to China. He would not dare use these sacred moments for any words of his, but after silent prayer, when every head was bowed, asked for a special infilling of the Holy Ghost for missionaries returning and those newly pledged, also for a fuller consecration of the purse. Silently and reverently the audience withdrew, soon leaving an empty tent, but carrying away full hearts. *S. J. Deal.*

SUGGESTION CORNER.

From Pennsylvania:

Dear Editor.—I am president of an auxiliary society, and listened with much interest during the Assembly held at Trenton, in April, to the discussion upon the subject of *monthly concert collections being appropriated by auxiliary societies.* Can you tell me whether it is legitimate to make such use of these funds, as there was no decision reached at that time?

The editor turns over the above inquiry to readers of the "Corner." What is wanted is an answer, not from the Board's headquarters, but a universal answer from auxiliary secretaries, North, South, East and West; let the opinions flow in by the wholesale. What does *your* auxiliary, your church, your pastor, think about this matter? Does any auxiliary in your presbytery put the church collection taken at monthly concert to the credit of its own funds?

Kindred to the inquiry from Pennsylvania is one that has lately recurred after a period of slumber. This may be as good time as any to ventilate the whole subject.

It is reported that the charge has been made afresh by elders in the Church that the women's contributions to missions are not a distinct addition to church contributions, but "generally come out of men's pockets."

If this is so, it is a departure from the original purpose of our societies, whose expressed aim is to secure offerings by women and children from *their earnings and self-denials.* The societies have also striven to create such an interest in missions that women would give more than they ever gave before. How near do we approach our aim? Are we retrograding? Women's Boards in other denominations hear the same charge preferred. Is there foundation for it? If we investigate the facts, they will follow our example. Treasurer of the Auxiliary, it is your turn now. Is there any reason why you cannot with a little trouble fill out the following scheme and send us the result:

No. of contributors in our auxiliary..... .....
No. who give their own earnings or self-denials.... .....
No. who contribute besides to *church* collections for foreign missions..... .....
....., Treasurer.

We should need to receive answers by the hundreds before there could be sufficient material upon which to formulate

a reasonable conclusion. No names of informants will be printed. Not for the sake of self-justification, but to search ourselves and to meet the charge made with frankness, and with definite facts, we send you this inquiry. Who first sets the ball rolling?

From New Jersey:

"Those 'Dozen Questions,'" says a worker, "I find good for personal use. I read the August Woman's Work through at a sitting and thought I had taken it all in, but when I tried the 'Questions' I found I had to review."

From Rutherford, N. J.:

"Those of us who live near the church went to missionary meeting on warm days without bonnet or gloves. It is such a family meeting—different from anything else—that we can do so."

BOOKS RECEIVED.

Apostolic and Modern Missions. By Rev. Chalmers Martin, A. M. (Fleming H. Revell Company.) $1.00.

This is a series of eight lectures before the students of Princeton Seminary, and the author's reputation for careful scholarship, as well as his missionary experience in the Laos country, assure us a solid book. The argument is that "the motives of modern missions are the same as those which actuated the apostles," and the chief methods are still the same. The preparation of the Church for missions (Chap. III.) and the parallels between events recorded in the Acts and those occurring on mission fields to-day (Chap. IV.) are very interesting. A brief vindication of schools in missions is found on pp. 187–190.

Fellow Travellers. By Rev. Francis E. Clark, D.D. (Fleming H. Revell Company.) 288 pp. $1.25.

Do you wish you could put your hand upon something authoritative regarding that fraud, Vivekananda, but have forgotten where you read about him? You may find what you want in this book of Dr. Clark's, chapter 32. His interesting account of the "Andrew Murray" family is in chapter 43. Dr. Clark is always good company, and his recollections of old Bishop Taylor leading family prayers at Lovedale are delicious.

The Man Who Feared God for Nought. By Otis Carey. (Fleming H. Revell Company.) Paper, 50 cents.

This is not a new translation of the Book of Job, but it is an arrangement in dramatic structure, and well carries out the purpose of the author to present it in a "form adapted for use in literary societies." It is printed at the Okayama Orphan Asylum, Japan, upon Japanese paper, having the leaves double and uncut, and is bound in Japanese style.

Missionary Methods for Missionary Committees. By David Park. (Fleming H. Revell Company.) 25 cents.

An excellent little manual for Christian Endeavor Societies. Appendix A is a brief catalogue of missionary literature; C, of charts.

Don't Worry Nuggets. By Jeanne G. Pennington. (Fords, Howard and Hulbert). Cloth, gilt top, 50 cents.

This refined little companion is a compilation from Epictetus, Emerson, George Eliot and Robert Browning.

The Morning Watch. By John R. Mott. (International Committee of Y. M. C. A.) A leaflet, 5 cents.

Very clear, forcible, persuasive, helpful. On page 10 is an admirable suggestion on *how* to use time for meditation.

SINCE LAST MONTH.

Arrivals:

August 2—At New York, Miss Larissa J. Cooper, from Bangkok, Siam. Address Jefferson, N. Y.

Miss Elsie Bates, from Bangkok. Address 635 Topeka Ave., Topeka, Kan.

August 16—At Vancouver, Miss Kate Youngman, from Tokyo, Japan. Address, 3 New York Central Ave., Albany, N. Y.

August 18 At New York, Miss Mary Clark, from Teheran, Persia. Address,

August 22—At New York, Mrs. J. M. Allis and children, from Chili, S. A. Address, Wooster, Ohio.

August 26—At New York, Miss Clara Hough, from Larangeiras, Brazil. Address, Media, Pa.

——— Mrs. W. E. Vauderbilt, from Mexico. Address, Williamsport, Ind.

September 7—At Toronto, Canada, W. B. Toy, M.D., and family, from Bangkok, Siam.

Departures:

August 20—From New York, Mr. M. Henry Kerr returning to Bululand, Africa, and Mrs. Kerr to join the Mission.

Albert Lippert, M.D., and Mrs. Lippert, to join the Africa Mission at Elat.

W. S. Lehman, M.D., to join the Africa Mission.

August 22—From Vancouver, Rev. Jonathan Wilson and Miss Margaret Wilson, returning to Lakawn, Laos.

Mrs. J. M. McCauley, returning to Tokyo, Japan.

Rev. and Mrs. W. B. Hamilton, returning to Chinanfu, China.

Mrs. John Murray, with one child, to rejoin her husband at Chiningchow, China.

Miss Mary Lattimore, returning to Nanking, China.

DEPARTURES:

Miss A. R. Morton, returning to Ningpo, China.

September 3—From San Francisco, Miss Cogdal, returning to Shanghai, China.

From New York, Rev. J. C. R. Ewing, D.D., Mrs. Ewing and one child, returning to Lahore, India.

Miss Elma Donaldson, returning to Dehra, India.

Miss Jessie Dunlap, returning to Saharanpur, India.

Mr. D. J. Fleming, teacher (not missionary), to Lahore College, India.

Rev. R. H. Milligan, returning to Africa Mission.

September 10—From New York, Miss Hester McGaughey, to join the mission at Allahabad, India.

September 12—From Vancouver, Rev. Edwin C. Lobenstine, to join the Central China Mission at Nanking.

Miss Rose Lobenstine (not appointed missionary), to Nanking.

Rev. B. D. S. Morris, to join the Central China Mission at Nanking.

Rev. and Mrs. Rees F. Edwards, to join the Canton Mission at Kang Hau.

September 17—From New York, Rev. Benj. Labaree D.D., returning to Oroomiah, Persia.

Rev. and Mrs. S. Martin Jordan, to join the East Persia Mission at Teheran.

Rev. H. V. Noyes, D.D., and Mrs. Noyes, returning to Canton, China.

MARRIAGES:

June 23—At Gaboon, Africa, by Rev. R. H. Nassau, M.D., Miss Lea M. Dubé to Albert L. Bennett, M.D., of Angom.

July 1—At Chieng Mai, Laos, Dr. Mary Bowman to Rev. Robert Irwin, of Nan.

DEATH:

August—At Woodstock School, India, from fever, George V. Newton, son of Dr. C. B. Newton of Jalandhar.

To the Auxiliaries.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER]

From Philadelphia.

Send all letters to 501 Witherspoon Building, Philadelphia. Directors' Meeting first Tuesday of the month, prayer-meeting, third Tuesday, each commencing at 11 o'clock. Cordial invitation extended to each meeting.

THE usual autumn letter from the Home Secretaries will have been issued before this number of the magazine is received. We would urge all our literature secretaries to specially emphasize the importance of increasing the circulation of WOMAN'S WORK FOR WOMAN and *Over Sea and Land*. Let there be a simultaneous effort in this direction during the month of *October;* if not at that time, let it be done as soon after as possible. We will send extra copies of the "Announcement" for 1899, given in this number, to any who may desire it.

BY referring to the departure of missionaries during the month, the names of a number of those of our own household will be noted. They have mingled with us in churches, societies and as individuals many times, and have endeared themselves very closely to us. Let us follow them with our prayers in their journeyings, and give them loving support and co-operation as they once again take up work at their respective stations.

The Year Book for 1899 will come to us different in arrangement from previous years. This Roll Call of our missionaries will bring us very close to them as we consider and pray for the every day life of each. Price 10 cents.

THE notice of the *twelve dainty little Programmes* will bear repeating. One for each field, and the price so low that each member of a Band or Junior Society should have one. They contain valuable information, maps, illustrations, etc. Price 6 cts. for series, or 5 cts. per dozen copies of one country.

Medical Missionary Work (price 2 cts.), the October topic, is written by Dr. Anna Fullerton, whose experience in and love for missions assure us a valuable leaflet.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn St., every Friday at 10 A.M. Visitors welcome.

AT the synodical meetings this month there must be vigorous work. At the close of the first four months, ten out of over seventy presbyteries had not sent in any money, and twenty-nine of them had given from $536 to $1.40 less than they gave during the same months last year. Thirty-one have made an increase. Have our people forgotten?

IT has been the privilege of the writer to attend the "Bible Conference" at the Winona Assembly Grounds this year. Those who were there will not soon forget their duty as well as privilege as Christ's disciples, to work for and give to the great cause for which He came on earth. The question was asked by some clergymen, "Is it our duty to preach missionary sermons?" Mr. Campbell Morgan of London repeated the question in the evening, and asked if it was possible to preach Christ and *not* preach missions.

CANNOT those who attend the fall meetings make special effort to circulate the literature? Especially urge the taking and reading of WOMAN'S WORK FOR WOMAN for the fresh news and items; also *Over Sea and Land*. The *Year Book*, price ten cents, should be in the hands of all of the members, for the information it gives about our missions and their work.

A MISSIONARY about returning to Japan was telling a school here about children in Tokyo. As her talk ended, an eager little listener arose from the front seat, saying: "Madam, would twenty-five cents help any? I'd like to give, but that's all I have." The missionary answered: "Do you know what you have done

by offering all you have? You have gone into partnership with the Lord Jesus Christ; and He pays interest on what is put into His business, not by the year nor by the month, but by the day." Early next morning the child came bringing his gift, but the missionary was out. "You trust Mrs. McCauley to take your money to Japan," said her hostess, "can you not trust me to hand it to her?" "But," replied the boy, "she and I are partners!"

THE birthdays this month are Miss Chase of Korea, 16th; Mrs. Peoples Laos, 28th, and Miss Halle's, who sailed for Africa in July, her day not given.

A new exercise, arranged for seven boys and seven girls, *The Bringing of the Bells*, price 4 cts. each, 40 cts. per dozen; also twelve *programmes*, one for each foreign mission field, very attractive for Bands; price 6 cts. for the series or 5 cts. per dozen copies of single country. Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., corner 20th St., the first Wednesday of each month at 10:30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

TO the New York Board the month of October is practically the beginning of a new year of work after a vacation season. Refreshed and strengthened, let us resume our more active efforts for the spread of God's kingdom with enthusiasm and faith. The marvelous events of these past months have added greater responsibility to the Church of Christ in this work of foreign missions; they have demonstrated, too, what can be done by a people fully aroused, in earnest. Let some measure of the zeal animate us which has carried our armies through the Cuban campaign; let us show some portion of the courage which has sustained our men in the noxious trenches and sickly camps. Could this be, should we not each unite in hailing that last glad day "when over all the Saviour reigns?"

MRS. MCCAULEY writes from Vancouver August 9, after what she describes as a delightful journey. She had secured pleasant accommodations on the outgoing steamer. Her friends will hope that the voyage will be less trying than the one to this country. Miss Youngman came over in the steamer which carries her back. She expects to occupy Miss Youngman's house and take charge of her day school, in addition to her own. Dear Mrs. McCauley! "God has surrounded me with friends," she adds, and so "God be with her till we meet again."

WORD comes that when Miss Wight was in Chefoo last summer she purchased a lot in the burial ground there, and there she rests from her labors. "The people at Wei Hien," writes a missionary, "know her unselfishness better than any one in Shantung; her going to Chinanfu *was the first time we ever knew her do anything simply because she desired it.*"

WILL not each auxiliary in its October meeting ask God's blessing upon the special effort to be made that month to multiply readers of WOMAN'S WORK FOR WOMAN and by increasing its circulation increase interest in the work it alone presents—that of women of the Presbyterian Church in America for foreign missions.

LEAFLETS on October topic, Medical Missionary Work: *Medical Missions, Training of Women for Medical Missionary Work, What Our Missionary Doctors Do*, each 2 cts., 15 cts. per dozen; *Woman's Medical Work in Foreign Missions*, 3 cts., 30 cts. per dozen; and by October 1st we shall have ready for distribution the leaflet specially prepared on the topic for the month, *Medical Missionary Work*, price 2 cts.

ON Persia: *Flash Lights on Persia*, 3 cts., 30 cts. per dozen; *Historical Sketch*, 10 cts.; *Question Book*, 5 cts.; *Dr. Asahel Grant* (Hero Series), 2 cts.; *God My Exceeding Joy*, 2 cts.; *Twenty-five Years in Persia*, 10 cts.

From Northern New York.

THE semi-annual meeting of the Society will be held in the East Avenue Church, Schenectady, N. Y., October 12, 1898. The sessions will begin with a devotional service at 9:45 A.M.; the afternoon session will commence at 2:00 P.M. Those unable to make train connections will be provided with entertainment over night. The names of such delegates are to be sent to Mrs. Maxwell Chism, 316 Hulett Street, Schenectady. Delegates can take the street cars at the depot direct to the church. Schenectady being centrally located, it is hoped that a large number of the members of our auxiliaries, bands and Y. P. S. C. E. will avail themselves of the privileges of the meeting.

Notice, with time of trains, etc., will be sent to the secretary of each auxiliary, and she is requested to see that it is read from the pulpit as well as before her society.

We would suggest that this meeting be made a special topic of prayer at the monthly meetings that having continued with one accord in prayer and supplication, we may come together filled with the Holy Spirit.

A MOST appreciative letter of thanks was received too late for mention last month from Miss Milliken of Tokyo, in behalf of the training school for nurses, for money received from the Johnstown Auxiliary. Miss Milliken gives a most gratifying report of the work of the school. "The nurses who have graduated and commenced their work are winning golden opinions. By means of these lovely Christian nurses we hope that both physical and spiritual help and blessing may be carried into many homes." What large returns such an investment gives.

From St. Louis.

Meetings at 1516 Locust street, Room 21, the first and third Tuesdays of each month, at 10 A.M. Our meetings will be held regularly during the summer months. Leaflets and missionary literature obtained by sending to above number. Visitors and friends always welcome.

THIS is the month for our synodical meetings, and for many who have been taking their summer outings it marks the real beginning of their year's work. In bringing in to God the literal first fruits of the harvest shall we not also bring to His service the first fruits of renewed energy and vigor, that new furrows may be planted for our next annual ingathering?

THE Synodical Home and Foreign Society of Kansas hold their annual meeting at Holton, Oct. 19–21. Officers' conference, Wednesday, Oct. 19, at 2:30 P.M.; popular meeting at 8 P.M. Mrs. M. A. Hand, Holton, chairman of entertainment committee.

MISSOURI synodical meeting will be held in the Second Church, Kansas City, Oct. 25–26.

IT seems imperative for the advancement of our work that all presbyterial officers and a large delegation from the auxiliaries attend these fall meetings.

THE Rev. W. Y. Jones, formerly of Kanazawa, Japan, the missionary assigned to the young people of Missouri, is soon to wed Miss Brokaw, a missionary of the Dutch Reformed Board. He has located for the year at Fukui, where he takes the place of Mr. Fulton, who is now at home on furlough. Copies of an interesting letter from Mr. Jones have been sent out to the C. E. Societies of Missouri.

THE Student Volunteers visiting our Y. P. Societies are doing good work, though many of them can give only their Sabbaths to it. Societies desiring the visitation of one of these young men, or women, will kindly write at once to their Presbyterial C. E. Secretary or directly to the Board's Secretary for Missionary Speakers.

AFTER months of faithful and most efficient service, Miss Anna Melton, who has endeared herself to every one of our officers and auxiliaries, must leave our field. She goes to work among the Mexicans at the school at La Costilla, New Mexico. Our prayers do indeed follow her for blessing in this new field.

YOUNG married women, notice! I quote from Miss Melton's last report giving her views on the present need of our work: "There is a class of young married women who are 'too old' for the Senior C. E.; they have broken loose from them. Neither do they *feel old enough or desolate or forsaken or lonely enough* to join the Woman's Missionary Society. One of these women said to me recently, 'Don't you know, I think this missionary work is one of the grandest things for old ladies. It seems they can get so much comfort and pleasure out of it, while they are lonely and feeble and don't care longer for the pleasures of life.' Young women, arise! In all the glory of your fresh beauty, intellect and strength present yourselves for the service in which no heart is ever permitted to grow 'lonely and feeble!'"

IS THERE not a woman with consecrated wealth in some of our churches who will send a medical missionary to India in response to the pitifully urgent appeal contained in a letter just received from Miss Jennie Sherman? We have the missionary. Our Dr. McArthur, who was graduated in June, is waiting and longing to go. *Who* will send her?

From San Francisco.

Meetings at 10 A.M. each Monday, at 920 Sacramento St. Business, first Monday in each month. Executive Committee, third Monday.

SECRETARIES of auxiliaries will please notice a change in regard to filling and sending of blank reports. Instead of *blanks* being sent *each quarter*, as heretofore, they now will be filled and sent only *twice a year*—before the Annual Meeting of Occidental Board in April and before the Semi-Annual Meeting in October. For the two alternate quarters the secretaries are requested to send narrative reports, that the officers of the Board may keep in touch with its workers. Let these reports be informal, relating any item of encouragement as to growth and interest, any new plans or methods of conducting meetings, or an especially attractive programme—share it with your neighbor. Or, if you have discouragements and perplexities, write of them and perhaps the State Secretary, to whom these reports are sent, can give you the assistance needed.

The Young People's Societies will also please observe the change.

A MEMORIAL service to Miss Culbertson was held during the afternoon session of the August monthly meeting, it being the first anniversary of her death. The girls in the Home had held a memorial service the day before—Sabbath—and at this meeting each one gave a verse about heaven, the abode of their dearly beloved "Mamma" Culbertson. One Chinese woman said, "We will never reach her high standard, but we will never get back again to where she found us."

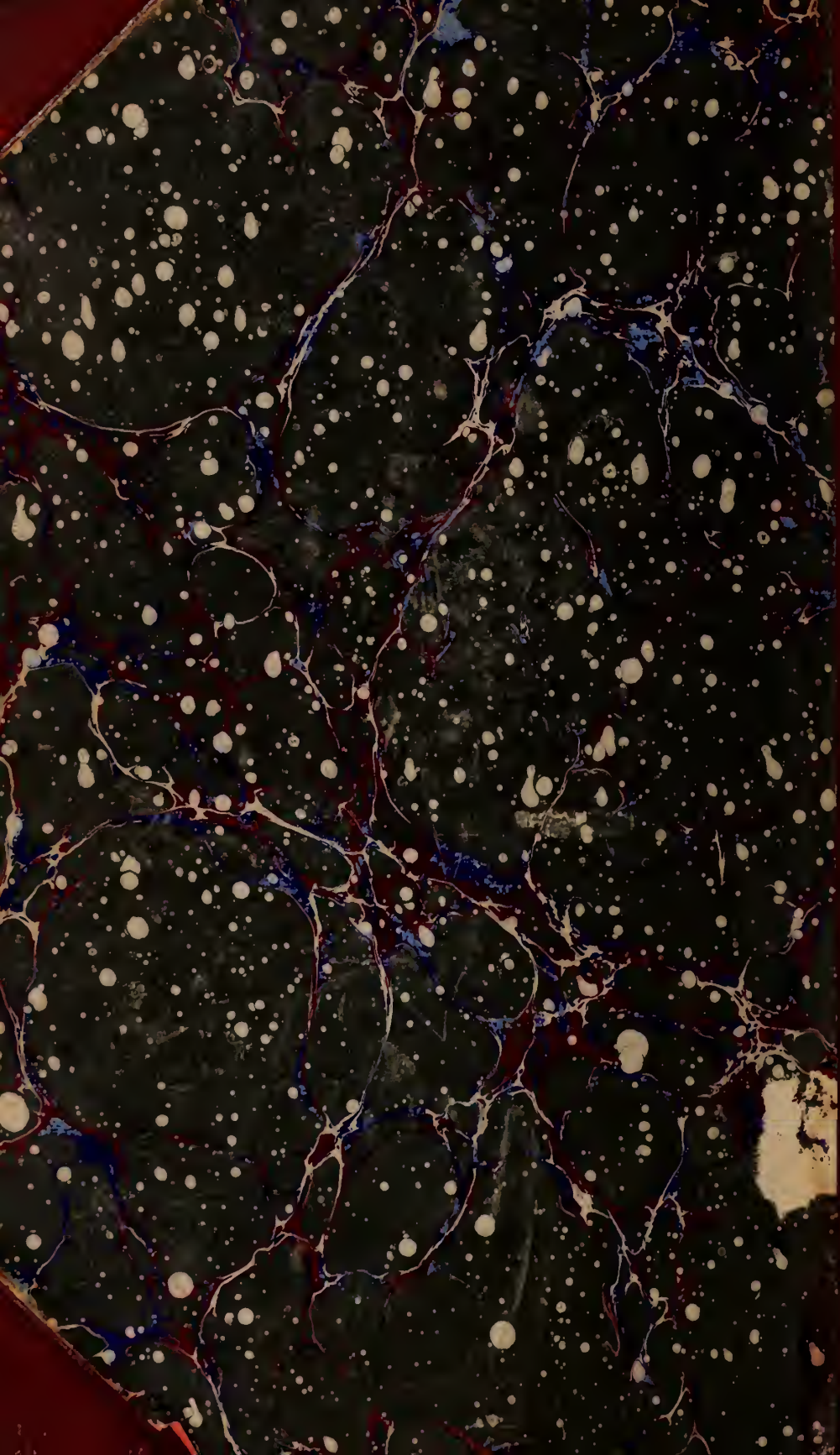
Loving tribute was paid to Miss Culbertson's memory by Mrs. Browne, Mrs. Barstowe, Mrs. Robbins, Mrs. Condit, Mrs. Kelley, Mrs. Pinney, Miss Chase and others, who had been associated with her in the early years of her work for the Chinese.

THERE has been one rescue case recently. In the absence of Miss Cameron on her vacation, Miss Worley undertook the rescue, with the assistance of the police. Word came to the Home from a Chinese man that a girl was confined in a house near Fresno, a mile from neighbors. This man was passing and heard her cry for help, and went and found her. Two factions had been quarreling over the possession of her. She said, "If the teacher (meaning the matron of the Home) does not come for me inside of a week I will kill myself." She now seems contented and happy in the Home. Pray that while these girls are here they may see the Great Light and be *rescued eternally.*

LETTERS have been received from Mrs. Bickerstaph of Brazil and Mr. Callender of Lakawn. If your auxiliary would like a copy of these, or any missionary letter, write to Mrs. Horsborough, 920 Sacramento Street.

IT was with sad thoughts we listened to the words spoken by Mrs. S. S. Palmer at the last Board meeting, as they were her farewell words to the Occidental Board. Mrs. Palmer removes with her husband, Rev. S. S. Palmer, from Oakland to Columbus, Ohio. Her voice and pen will be missed, as for a long time she gave us delightful map talks on the countries under consideration and also prepared outlines of them in leaflet form to be used by our auxiliaries. We are loath to lose so valuable a worker but commend her to her new field of labor for Christ.

DATE DUE

JAN 1 1985			
MAY 0 1 1985			

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